

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

VOL. X.]

PHILADELPHIA, JANUARY, 1829.

[No. 109

The subject treated of in the following article is so important in its nature, and capable of being improved to such advantage by every individual, and by society at large, that we hope it will receive an attentive consideration. The ideas of the writer are conveyed with much force and clearness, while the truth of them is confirmed by our own experience.

[*From the Moralist.*]

HABIT.

“As habits belonging to the body are produced by external acts, so habits of the mind are produced by the exertion of inward practical principles, i. e. by carrying them into act, or acting upon them; the principles of obedience, of veracity, justice and charity. Nor can those habits be formed by any external course of action, otherwise than as it proceeds from these principles, because it is only these inward principles exerted, which are strictly acts of obedience, of veracity, of justice, and of charity. So likewise habits of attention, industry, self-government, are in the same manner acquired by exercise: and habits of envy and revenge by indulgence, whether in outward act, or in thought and intention, i. e. inward act; for such intention is an act. Resolutions also to do well are properly acts. And endeavoring to enforce upon our own minds a practical sense of virtue, or to beget in others that practical sense of it which a man really has himself, is a virtuous act. All these, therefore, may and will contribute towards forming good habits. But going over the theory of virtue in one's thoughts, talking well, and drawing fine pictures of it—this is so far from necessarily or certainly conducing to form a habit of it, in him who thus employs himself, that it may harden the mind in a contrary course.

and render it gradually more insensible, i. e. form a habit of insensibility to all moral considerations. For, from our very faculty of habits, passive impressions, by being repeated, grow weaker. Thoughts, by often passing through the mind, are felt less sensibly; being accustomed to danger begets intrepidity, i. e. lessens fear; to distress, lessens the passion of pity; to instances of others' mortality, lessens the sensible apprehension of our own. And from these two observations together—that practical habits are formed & strengthened by repeated acts, and that passive impressions grow weaker by being repeated upon us—it must follow, that active habits may be gradually forming and strengthening, by a course of acting upon such and such motives and excitements; whilst these motives and excitements themselves are, by proportionable degrees, growing less sensible, i. e. are continually less and less sensibly felt, even as the active habits strengthen. And experience confirms this; for active principles, at the very time that they are less lively in perception than they were, are found to be, some how, wrought more thoroughly into the temper and characters, and become more effectual in influencing our practice.” * * * * * “The thing insisted upon is, not what may be possible, but what is in fact the appointment of nature; which is that the active habits are to be formed by exercise. Their progress may be so gradual as to be imperceptible in its steps; it may be hard to explain the faculty by which we are capable of habits throughout its several parts, and to trace it up to its original, so as to distinguish it from all others in our mind; and it seems as if contrary effects were

to be ascribed to it. But the thing in general, that our nature is formed to yield, in some such manner as this, to use and exercise, is matter of certain experience.

"Thus, by accustoming ourselves to any course of action, we get an aptness to go on, a facility, readiness, and often pleasure in it. The inclinations which rendered us averse to it grow weaker; the difficulties in it, not only the imaginary, but the real ones, lessen: the reasons for it offer themselves of course to our thoughts upon all occasions, and the least glimpse of them is sufficient to make us go on in a course of action to which we have been accustomed. And practical principles appear to grow stronger absolutely in themselves by exercise, as well as relatively with regard to contrary principles, which being accustomed to submit, do so habitually and of course. And thus a new character in several respects may be formed, and many habitudes of life not given by nature, but which nature directs us to acquire."—*Bishop Butler*.

[From the *Evangelical Magazine*.]

THE LAST JOURNEY.

"Behold, this day I am going the way of all the earth."—*Joshua* xxiii. 14.

The most instructive views of death are suggested by the manner in which *Joshua* here speaks of it—"I am this day going the way of all the earth."

This is a way which all must tread. Whatever may be the variety in men's condition or pursuits, this statement is universally applicable. Man goeth to his long home; for what man is he that liveth here and shall not see death? All former generations have passed away from the face of the earth, and so must we. Wealth has no bribe which death will receive, wisdom no art by which it can be avoided, power hath no defence from its fury, and religion no security from its stroke. Beauty hath no charm to its eye, the voice of eloquence is lost to its ear. The mightiest conqueror is vanquished here, and here the

proudest of monarchs finds himself a slave. Amidst all the uncertainty of the world, the living know that they must die; and by the palace, as well as by the cottage, the way passes which leads to the house appointed for all living.

Many are the monitors without, as well as within us, which remind us that here we have no continuing city; but wisdom to listen to their voice is possessed by few.

It is a way that we must tread alone. Friends may surround the death-bed, and they may, to a certain extent, suffer in sympathy with the dying; but by him alone the mortal pang is felt, to him alone is the veil lifted which hangs between this world and the next, and by him alone the voice is heard which summons him to give an account of himself to God. Nay, suppose that two persons were to die in the same chamber, of the same disease, and at the same moment,—each has his own burden, and his own feelings, of which he alone is conscious. But good men have the presence of their Lord with them in all the workings of their minds, as well as in all the sufferings of their bodies. In Him they die. His hand sustains them, though it is seen by no eye—his voice speaks to them, though it is heard by no ear but their own. His is the only arm on which the dying can lean, and he is the only friend from whom death doth not and cannot tear us.

[From the *Liberalist*.]

RELIGIOUS GAMING.

The Orthodox, with all their professed efforts to suppress vice, have fallen into the practice of gaming, which they pursue with zeal and apparent good pleasure. Their object is the common pursuit of all who practice gaming, viz: to obtain cash. The clergy have engaged in it, and seem to glory in taking the lead. The manner is as follows. One person comes forward. Dr. Ely for instance, and throws down \$100, saying, who'll match this?

When any one is tempted, and throws down another hundred to match, Dr. Ely, agreeably to the terms of this kind of gaming, wins the whole, and as Secretary of the Board of Missions, records the adventure and the gain. This is one of the adroitest methods of swindling money out of the community, that we have lately heard of. And yet it is all in vogue. See the three following articles copied from the Boston Recorder, in the order in which they stood in the columns of that paper.

Offer accepted.—The Star informs us that the sum of \$500 was raised at a late meeting in Philadelphia, "to meet the challenge of Mr. Cobb of Boston," who had engaged on that condition to give the sum to the Baptist General Tract Society. The sum was contributed in a few minutes, principally by members of the First Church and Congregation.

Another Offer.—The General Agent and Secretary of the Assembly's Board of Missions, [Dr. Ely,] has received from a responsible individual the offer of \$1000, in ten equal annual payments, for the purpose of spreading the gospel; one half for missions to South America. The conditions are: that the Board publish a Journal of Missions at least quarterly; that the Agent shall devote himself *exclusively* to his agency and secretaryship; and that sixty other persons give the same pledge with himself before the first of October, 1829.

Another Offer—Solomon Allen, Esq. the Rev. Ashbel Green, D. D. and the Rev. Ezra Stiles Ely, D. D. have agreed to pay the Board of Missions of the General Assembly 100 dollars a year, for ten years in succession, for the general purposes of the Board, provided ninety-seven other subscribers will agree to the same terms; it being understood that the death of any subscriber shall render void his subscription.—*Philadelphian*.

[*Another Offer in another paper.*—A gentleman has offered to pay fifty

dollars into the treasury of the Philadelphia Branch of the American Tract Society, if thirty-nine other individuals will do the same; and for this purpose several others have enrolled their names.]

Now why is not this gaming? Is not the object to get money? Yes. Is it not an extravagant and wanton manner of getting it? Yes. Then it is gaming—and, as it is practised by the clergy, we call it *religious gaming*.—Who can tell that missionary and other societies do not furnish individuals with the means of making these challenges? If they do, is it not direct swindling? Do not such things tend to deprave the moral taste of the community? Is it not the vanity of the people which operates, rather than their benevolence, when they accept such challenges? This is to us a deeply interesting subject. There is evil in it; and had we the voice of an archangel, we would call on our countrymen to beware of such things.

[From the Maine Baptist Herald.]

RELIGIOUS SPECULATION.

The most bare-faced act of speculation which has yet obtained countenance among nominal Christians, is that of individuals making public offers of stipulated loans of money for religious purposes, on condition that another individual will *follow suit*. The gamester *planks* his money with his fellow with the chance of receiving it again with *boot*;—he does it in his *own* name, and to his *own* loss or benefit; but in the above case—a professed Christian—one who pretends to consider his property as belonging to the Lord, and himself a mere steward or agent, *planks*, say \$500 of his Lord's money, and proclaims aloud, *If any one will match this, my master shall have \$1000*. Reader, do you question whether any person bearing the Christian name can be guilty of engaging in such anti-christian transactions; only cast your eye upon almost any Presbyterian or Baptist religious news-

paper of the day, and you will see that we have given you the spirit of the fact. You will there see, first, the acknowledgement that property is all the Lord's, and Christians mere stewards of his bounty. Secondly, giving to support the various religious schemes is said to be lending to the Lord, or yielding to his service merely what belongs to him. And in connexion with these sentiments you will read in substance as follows:—

"Noble Offer.—I, C. D. of B. agree to give \$500 to the Am. B. of F. M. in five years, provided, ninety-nine others can be found in one year to give an equal sum." The records of popery do not furnish a more corrupt system of speculation than the above, which, even in this day of boasted light—in this anticipated morn of the Millennium, is considered and published by those engaged in the round of *Christian* efforts, (so called) as a praise-worthy act, and both priests and people say *amen*!

[From the Boston Recorder.]

"MITE CONTRIBUTIONS.

"The various collections made at the concert and at other times for benevolent objects, may be ranged in two great classes; one embraces the large sums, the other the smaller.—Our principal benevolent societies, while they invite and gratefully receive contributions of the first class, place no small share of their dependence on those of the second. They invite the rich to pour of their abundance into the treasury of the Lord; and yet would not debar those who have less of this world's goods from the same privilege. The American Board [of Missions] for instance, have adopted a system of organizing societies in every parish, with collectors in every neighbourhood, to carry solicitations to every door. This is a wise plan, in many respects, [certainly it is to get money] and particularly as it affords opportunity to all classes to contribute, and collect the *mite contri-*

butions from ten thousand hands, which like ten thousand little rills unite in flowing rivers, and pour their flood of benevolence into the ocean."

[The above extract is given as a specimen of numerous other similar productions in the missionary papers of the day.]

For the Reformer.

In August last I attended the Presbyterian meeting, and heard an address (or sermon, as it was styled) from an agent of the American Tract Society, who was travelling through his native state* (as he said) soliciting donations and contributions for the benefit of that Institution. I pencilled down the principal part of his sermon, and although I may have omitted some part of it, yet what I shall copy, is in his own words.

He commenced by flattering his hearers that it was their privilege to live in one of the most interesting periods of the world, a period in which christians were engaged in evangelizing the whole world, and all might have the honor of participating in this great work—"but," says he, "while we thank God for what he has already done, we regret that of our race *five hundred millions* yet remain who have never heard the news of gospel grace." "The great question then is, whether we will endeavour to convert these unhappy millions or not." Referring to the text, he said, "from this we are to conclude that the whole world shall be converted; and how is it to be done? we believe it must be accomplished by the interposition of christian friends, not by miracles; the days of miracles are gone by. This unscriptural doctrine of miracles has done much to unnerve the arm of christian philanthropy, and blind the eyes of christian benevolence and enterprise, until the last few years." "Happily," said he, "we are awakened, and the news of the gospel is about to be sent to every perishing soul. Theological Seminaries

* Connecticut.

have been established where Christ's ministers are initiated into the true doctrines of christian benevolence.—Bible and Tract Societies have been established; Temperance societies and Union societies have been formed for the purpose of enforcing the sacred duties of the Sabbath, with three thousand auxiliaries all over our great and growing country. "These societies," said he, "have done wonders, and will speedily break down all opposition to the cause of Christ."

He continued, "the American Tract Society holds a conspicuous place among the societies of the day, and has done more towards evangelizing the world than any other means ever employed." Said he, "we are indebted to infidels for the introduction of tracts. Voltaire circulated his infidel principles all over France, until they became a nation of infidels through the medium of tracts."

In order to convince his audience of the usefulness of Tracts, he related what he called five or six well authenticated facts of young ladies becoming hopeful converts by a tract, also a very affecting story of an old lady, which he assured us was all true. One tract, he said, "converted *one hundred* persons, and caused many others sleepless nights; and to conclude," said he, "Tracts have converted many who had never seen a Bible, and the publishing committee never publish a tract but it would save a sinner were he never to see the Bible." He said, "South America, the Sandwich Islands, and all our stations are calling for tracts, and there are many pressing wants of our own country; many, very many, in our large cities, stand in need of tracts. They are totally destitute of the means of religious instruction.—The whole western country daily cries, send us tracts to stem the torrent of infidelity which is pouring in upon us; for they say Unitarians and Universalists are sending their tracts among us, and we soon expect to see infidel tracts distributed among us." "We would

not carry the idea that this work of evangelization can be done immediately, much exertion is necessary, and years may roll on before it is completed. But brethren," he continued, "your hearty co-operation is necessary. Some of you are able to become life-members by the payment of twenty dollars—some may give from five to ten dollars, others have given 50, 100, and 1000 dollars, and some have given 10,000, 50,000, and 100,000 dollars. These men," said he, "begin to understand the *secret*, that those who water others shall themselves be watered, for God rewards these givers into his treasury a hundred fold; he saves their cattle from lightning, their families from sickness, and prospers them in all their undertakings; and the more they give, the more they will have to give, says the Lord. *Brethren let us try the experiment.*"

He proceeded; "A letter from Ohio, says, we are in want of \$25 worth of tracts to stop the mouths of Unitarians and Universalists, whose tracts are constantly pouring in upon us, and shall the committee be compelled to say we cannot give them? They certainly must stop some of their presses and refuse to grant the numerous calls for tracts, unless their treasury is speedily replenished. Five hundred ministers are wanted at the west this moment, and ages must roll on before the needy can be supplied, unless our exertions are redoubled. It is necessary that the light should go forth, for without it man will not be capable of self-government—without this enlightened and christian knowledge our republic must share the fate of every other and sink into oblivion, and prove what has always been said of republics, that they cannot govern themselves. Shall we neglect to use our endeavours to save this glorious republic, which the blood of our forefathers bought? I appeal to the philanthropist, the patriot, and the christian. They answer, No. Then to guard against this dreadful calamity these societies must be nourished."

christian exertions must be used—let these societies flourish a few years, and with what energy will the whole American people spring up.”

This is the substance of his discourse, and for my own part, I wish to make no comment upon it; for if any are so bound up in priestcraft as not to see the cloven foot of this Agent, from his own remarks, argument on such ones would be thrown away. It is enough for me that I am honest in my motives for placing this before the public, and if any are benefitted by it my object is accomplished. AMICUS.

N—C—, Conn. Oct. 1, 1828.

[From *Priestcraft Exposed*.]

TRACT SOCIETY.

The Western Recorder of the 4th inst. contains a doleful lamentation on the daily increasing debt of the “American Tract Society,” occasioned, as is stated, by the lukewarmness of the original contributors, and particularly by the auxiliary societies throughout the country, whose transmissions of money to the great head establishment in this city, have of late become so trifling, when compared with former periods, as actually to create alarm in the minds of the pious for the stability of the institution. “A crisis has now come (says the writer) in the affairs of the society, which must be promptly met, or it will be told, to the everlasting shame of the followers of Christ, that they suffered an institution to languish whose usefulness has already been immense, and which might and ought to have increased a thousand fold.” In the month of July last, when the debt of the society amounted to \$15,000, a powerful appeal was made to the “Christian world,” to aid in liquidating this sum; but the “christian world,” it appears, felt no longer disposed to put their hands into their pockets; for instead of the “executive committee” being able to reduce the debt, it had increased \$10,000 in September last; and “on the 20th of October, it was found that the obligations

against the society, due within six months, amounted to \$17,000.”

After making this exposition, and, in the true spirit of modern cant and hypocrisy, deploring the injury which the “benighted” parts of the globe must sustain from the want of means to send tracts amongst them, the writer utters the following tirade against the inhabitants of Utica, as if they alone were the only persons who had withheld the “silver and gold” called for: “But what has been done in Utica and its vicinity the past year? With a society embracing upwards of seventy auxiliaries—with abundant wealth in the hands of christians, the remittances to the parent society, during the year ending May, 1828, were only \$224, averaging a little more than three dollars to an auxiliary. Might not Utica itself remit annually more than five times that sum, without feeling the sacrifice? The Utica Society, during the first year of its operations, remitted \$1420. Does this look like ‘forgetting things which are behind, and pressing towards the mark?’ No wonder that the parent society is embarrassed, when its efforts are so poorly seconded by its friends and patrons.”

The truth is, and the Tract Society Committee know it, not only in Utica, but all along the line of the Canal, from Troy to Buffalo, not to mention any other part of the United States, a stand has been taken against the encroachments of the priesthood, which must, at no very distant period, terminate in their entire discomfiture. Nor is this owing, as the superstitionists would insinuate, to apathy or indifference on the part of the public respecting their true interests, but has its origin in the overbearing disposition of the clergy, who, in every country, and in all ages, have been more remarkable for the dogmatical and arrogant spirit, than for that of humility, which they prate so much about in the pulpit, but which we look for in vain in their intercourse with their fellow men.

THE REFORMER.

[From the Christian Intelligencer.]

"*Worthy of being Reported.*"—In looking over the "Report of the New Hampshire Missionary Society," inserted in the N. H. Observer of Nov. 5, we find the following:—

"Two facts from Rev. Mr. Arnold's mission of six weeks at Bristol, appear *worthy of being reported*. One is, that 10 or 12 give evidence of having experienced a saving change of heart. The other is, that \$30 were contributed to constitute Mr. Arnold a life-member of the New-Hampshire Missionary Society. And \$20 of that sum were given by a young lady who obtained it by manual labour."

This young girl must have labored, according to what female wages in the country are generally, no less than forty weeks or about ten months to have earned the sum of \$20, expending nothing in the mean time for her own clothing, &c.; and yet this Rev. Mr. Arnold could have the hardihood to take away these important earnings of this poor girl to make him a life-member of a Missionary Society! Really we have seen nothing for some time that goes beyond this for meanness and cruelty. Yes, this "fact is worthy of being reported;" and worthy of being *recorded* too to the disgrace of Mr. Arnold and all others who were concerned and rejoice in such unrighteous gains. In the same Report we find the following, which is deserving a passing notice:—

"The revival which had commenced in Colebrook before our last anniversary, continued till Rev. Mr. Thatcher's health failed, so that he was laid by from his labors; then the revival subsided."

So true it is, that these excitements depend upon the management of some crafty man for their existence, and subside when he can no longer labor at his vocation.

[From the Eastern Chronicle.]

The Christian Mirror says, that a deaf and dumb woman in Boston lately gave 20 dollars to the society for converting the Jews. And this fact is announced as a fine thing—highly ho-

norable to the missionary society which put the money in its treasury! Who will not be robbed next? The poor woman, it seems, could not read, and knew nothing about the Jews; but the beggar contrived to make her give up the money. We should think honorable and humane men would be ashamed of such business.

[From Priestcraft Exposed.]

REVOLUTION IN FRANCE.

The revolution of France is frequently introduced by various writers. To this hour we do not recollect of having seen it placed in its proper light. To us, that occurrence declares in letters of blood, the immense danger there is to be apprehended from a numerous clergy. Let this country be peopled with clergymen in such numbers as Lyman Beecher and others pronounce it necessary, in order to *save* it from the "yawning gulf of infidelity"—and as certain as the same causes produce the same effects, a bloody revolution will one day take place.

If the happiness or liberty of mankind can be secured, only by a numerous clergy, France would have been the last country on earth where a revolution could have taken place—for no nation was ever better supplied with clergymen, and perhaps no body of men ever had at command so much wealth. Agreeably to a speech of Talleyrand before the national assembly, the annual revenue of the church, amounted at the revolution, to 150,000,000 livres or about 30,000,000 dollars. Geographers state, that at that time, there were about 200,000 Ecclesiastics, or about one to every 125 inhabitants!! Can any one acquainted with history, hesitate for a moment in admitting, that all countries have become vicious, in the exact ratio that the clergy became numerous and wealthy! When the revolution in Spain took place the property belonging to the clergy, in lands and buildings, amounted to the enormous

THE REFORMER.

sum of 829,000,000 dollars! exclusive of tithes and various other taxes and dues. These facts should forever do away the idea, that adding to the wealth of the church is doing a service to religion. So far from making a people happy, a numerous and richly endowed clergy are the sure presages of their downfall. Beware all lovers of America: Beware lest you contribute to her ruin.

The supreme wisdom of the christian religion, is plainly manifested in one remarkable instance, by which it differs from all the pagan and heathen systems in the world. Every system of every age have had their *clergy*—"have set apart a certain few" who were to live on the labours of others—except the christian. No wealth—no power—no exclusive rights were claimed by its founder and his immediate followers. Its purity remained until it became popular, when the name was seized upon by interested individuals for the express purpose of amassing wealth and grasping power. We appeal to the exalted system laid down in the New Testament, as a proof of our declaration, and at the same time challenge all to produce the system of any sect, which has assumed the christian name, in which a body of men with exclusive privileges is tolerated, that does not lay a broad foundation for tyranny and oppression. Hence we readily discover the vast difference between the system of Primitive Christianity, and that held out by modern professors. The former, constantly urging the importance of an upright life—of keeping unspotted from the world—while the latter teems with plans to obtain money, and is shocked at the idea of attempting any thing without the aid of a *contribution box*.

For the Reformer.

The Secretary of War and the Missionaries.

In the Report of the Secretary of War, accompanying the President's Message, it is recommended to devote

more attention to the comfort and well-being of the Indians—to take them more under the especial care of the government. The plan of removing them beyond the limits of the states, good in itself, is likely to be defeated by the use that is made of another well meant enactment. He says:

"The annual appropriation of \$10,000 to the purposes of educating Indian children, and teaching them the mechanic arts has had the effect to draw to almost every Indian reservation, in addition to the agents and interpreters, a considerable number of missionaries and teachers, with their families, who, having acquired, principally by the aid of this fund, very comfortable establishments are unwilling to be deprived of them by the removal of the Indians; and thus we have found that, while the agents specially employed by the government for this purpose are engaged in persuading, by profuse distributions of money and presents, the Indians to emigrate, another set of government agents are operating, more secretly to be sure, but not with less zeal and effect, to prevent such emigration."

He thinks that the education which some of the Indians receive, only tends to teach them a love of money—"and then these half educated men are turned loose among their respective tribes, without any honorable means of satisfying the desires and wants which have been thus artificially created."

The following emphatic paragraph closes the document:

"It is, in my opinion, worse than useless to impart education and the arts to the Indians, without furnishing them at the same time with appropriate subjects on which to employ them."

Thus we find that the missionaries are actually interfering with the liberal and just views of the government. The secret of the fondness of young men to become missionaries among the Indians is now out. Still, however, the "New York Observer," and other periodicals devoted to the cause, will keep up the cry, "*more MONEY!! more MONEY!!*"

M.

[From the New York Telescope.]

BEGGING SYSTEM.

"It is more blessed to give than to receive!"

How many thousand times has this short sentence been, by broad cloth beggars, pronounced! and with what magic has it filled their coffers with the "precious metal." What beggar but a priest would commence his importunities with "it is more blessed to give than to receive?" And who would not discover the *fraud*, if prejudice and the bias of education had not blinded his mind to the truth? We see, however, that these beggars cast aside the blessedness that is promised to those only who "give," for the sake of becoming receivers; and, at the same time, are considered the most pious, and most religious persons in community.

What a tissue of inconsistencies does the conduct of these men, as a body, present to the world. Professing to be governed and actuated by an almost infinite love for souls, and still will not so much as raise one of their fingers without so much per year. If no vacancy for the "preached word" is found coupled with a call loud enough to suit the desires of the *new made priest*, he is "out of employment," and forthwith a doleful cry for money is heard from the Boston Recorder.

If \$100, or even \$50 per year more can be obtained in a place different from the one that may have once "called" *loud enough*, the young priest pronounces, in *tears*, his valedictory to his *tender and endeared* flock, and commences shearing in a new district! Is not this true? we appeal to the knowledge of our readers; and yet these "disinterested" shepherds "labour for the love of souls!" Was there ever a more glaring imposition than this one, upon an enlightened community? As gross as are the manifold impositions practised by the priesthood, they will continue to prevail, if the members of community by whom they are supported, do not examine the scriptures for themselves,

and see whether they have sufficient authority for their exactions or not.

This is an examination we desire, and if the professing Christian community can be induced to go into it, our ends will be answered; we fear not the result.

Can you find even a hint that *money* would be required to support the Gospel, and that, unless it was placed in the hands of a privileged order, the Christian religion would fall into disrepute? You cannot! and we challenge the whole tribe of missionaries (we mean those who missionate for money) to come forward and exhibit to the world their *strong arguments*, if any they have.

No longer cling to texts which, if understood, would uproot your whole scheme. No longer make the public believe that your cause and that of the apostles are the same, while no two were ever more different; THE ONE BASED ON MONEY, and the other ON THE POWER OF GOD!

Extract of a letter from a Baptist Preacher in Missouri.

"I have been labouring in the gospel for upwards of forty years, during which time I have tried to honor the cause of God, and to preach the gospel in its purity. I have ever opposed the idea of begging money under pretence of spreading the gospel, being, in my opinion, in direct opposition to the principles of the gospel. We are far separated from each other—you in that part of the Union where missionary schemes had their dawn, with all their unwarranted pretensions to christianity—myself in the wilds of Missouri, never having had an opportunity to acquire much knowledge respecting missionary proceedings, notwithstanding I exactly concur with you in sentiment, both in regard to their being the work of men, and the danger, by means of innumerable societies, of bringing about a union of church and state."

Extract of a letter from a Correspondent in Alabama.

"I have nothing very important to write, except that three Baptist churches in Butler Co. have declared a non-fellowship with all the money-begging societies of the times, for which they are likely to be swallowed up by the friends and members of those societies. There are a considerable number of hireling priests and missionaries in the southern part of this state, who are preaching *money* instead of the *gospel of Christ*; and if any persons dissent from them and will not support their anti-christian pretensions, they are branded with the name of deists, hypocrites, and, in fact, every contemptible epithet they can make use of.— But these churches, with the Rev. Mr. Moore at their head, still remain firm, knowing that they that live godly in Christ Jesus shall suffer persecution. Should any important information reach me I shall perhaps take the liberty to communicate it to you.— Your useful paper has been the means of doing much good, and I do hope that the Almighty God may make it the means of doing a great deal more good."

The true friends of Christ and his cause must not be discouraged at any persecution they may be called to suffer. Let them look to former years when the hypocritical pretenders to christianity were armed with secular authority, and those who would not follow their pernicious ways, and obey their mandates, were dragged to the prison and to the stake. The truth and purity of the gospel are of such value that we ought to be willing to suffer in their support, and they are now in a fair way to be prostrated by the anti-christian schemes and projects which have been got up by men destitute of the spirit of the gospel, and who are seeking their own instead of the things of Jesus Christ.

The practices, indeed, which now so extensively prevail of forming innu-

merable societies, and ransacking every part of the land by means of agents, in order to obtain money under pretence of promoting christianity, is more injurious to the cause of true christianity than can be well conceived. It degrades and dishonors the gospel equal to the most corrupt practices of the church of Rome, for it virtually declares that the salvation and gifts of God are to be obtained with money. It was, in short, reserved for the most corrupt period in the Romish church to promulgate the doctrine, that money was an instrument for saving souls. How general this doctrine has now become among Protestants, in these missionary times, need not be told. It is proclaimed in bold accents in numerous pulpits, and by every missionary print, from Maine to Georgia. It is no wonder that pure and undefiled religion has declined with rapid pace since this doctrine has been held forth in our land by the pretended spiritual guides of the people, and that in most places very little of christianity but the name now exists. Indeed Simon Magus in these days, might pass current as a very good christian among our missionary people, for he only supposed that the gift of God might be obtained with money, and this is the very principle maintained by those who are so active in procuring money under pretence of promoting the cause of Christ, and saving the souls of men. It is astonishing that such darkness and blindness should overspread christendom on this subject as now exists. True religion may be destroyed, but cannot be promoted by such monied schemes and plans as are now in operation under pretence of promoting it.

[From the N. Y. Telescope.]

ORTHODOX CLERGYMEN.

If an orthodox clergyman wishes to raise money for any particular object, say, for the Education Society, he proposes that his followers make it a subject of prayer. He makes them pray, and pray, and pray for money to edu-

cate indigent (and we may soberly add, *indolent*) young men for the ministry, and after they have said over their prayer till they think they ought to be answered, the Priest very gently tells them, that God works by the use of means, and as He has no cash only what he has entrusted to their stewardship and that of others, he is now moving on their hearts to induce them to give him a portion of what is his own; and he now demands a subscription or contribution to this effect, lest their own prayers should come up against them in the day of judgment. He tells them the day of miracles is past; that, unless they furnish the means, no ministers will be educated gratuitously, and the Heathen must perish. Yes, and those deluded disciples of a deluded fellow mortal, dare not refuse to gratify his avarice, in answering their own weak prayers, and after all, they are so blindfolded as to believe that their prayers and the monied answers of them, were both from God.

[From the *National Intelligencer*.]

Fanaticism.—A man who calls himself Christ, and who says he has come to judge the world, appeared in Guernsey county, in the State of Ohio, a few weeks ago; and, strange as it may seem, has collected a band of deluded followers, who worship him as a God. Some of his disciples are said to be respectable people, and have neglected their business to follow after this fanatic.

As a supplement to the above, we give the following from an Ohio paper.

ATTENTION THE UNIVERSE!

Washington, Guernsey co. Nov. 15, 1828.

An imposter was brought into this town on the 13th inst. who declared himself to be Jesus Christ; and that he had recently come from heaven for the purpose of judging the world, which was shortly to be at an end. He attempted proving his divinity, by showing the prints of the nails on the dif-

ferent members of his body; his judgment here was rather nonsuited, for the citizens invariably believed him to be, not only an imposter, but a felon, whose actions at some period, had merited an acquaintance with handcuffs and fetters.

This strange prodigy is remarkably expert in quoting scripture, and is not without followers, as might be expected. He has erected his throne for the purpose of judging the world, on Leatherwood, about seven miles from this place; where he has been about five weeks. On the 12th inst. he ascended his throne with all the pomp and presumption imaginable, and commenced the execution of his mission. On the same evening, after having suspended his judgments, he repaired to the house of one of his followers, (who accompanied him to this place) where all his proselytes, about twenty, were collected for the alone purpose of worshipping him; at his presence they immediately prostrated themselves at his feet, calling him the true God. Among these enthusiastic devotees, are found some who were formerly considered the most respectable citizens of that neighbourhood; even some who have preached the gospel in at least two different bodies, and have now descended to worship this strange god, who declares that he can shake heaven and earth with his nod, that he can engulf the whole human family in the vortex of oblivion, if he should but say it, and that the whole hosts of heaven are prompt in the execution of his word.

The imposter was taken before a magistrate of this place, who could find no accusation against him, or no law applicable to a God, and consequently Jupiter was dismissed.

A citizen of Leatherwood, knowing the injury he had done to his followers, some of whom were entirely deranged, and others, careless of property, had turned their flocks into their cornfields, could not permit him to go with impunity, but immediately smote the divinity, and gave him an opportunity of

escaping: he embraced it, and left town with seventy-five or an hundred citizens after him.

[There is a person in this city by the name of Clarke, commonly called the "old prophet," who comes very little short in his pretensions to the inan in Ohio. His son also is like unto him. Last summer one or both were arraigned before the Mayor's Court for their assumptions, but it was wisely concluded by the jury to leave them in the hands of their Maker, and not attempt to cure their fanaticism by pains and penalties.—*Ed. Reformer.*]

Renunciation of Protestantism.

A Miss T. the daughter of a Scotch Presbyterian minister, a girl of a singular character, a great theologian, who went out to Rome with the intention of attacking the Pope and all the Cardinals, has fallen into her own trap, and has been publicly received into the communion of the Romish Church, after having repented of, and renounced *all the errors* which had been taught her by her venerable and pious father. A person that knew her in Scotland observes, that he always considered her a notorious disputant, but never supposed it would have ended in her turning Papist. He adds, Miss T. is a girl who has no half measures in any thing, and I fully expect she will be challenging the Synod of the Kirk of Scotland to public discussion.

The Romanists are publishing this case of rare occurrence with much triumph every where.—*London Guardian for October*

[It is likely "Miss T." has just about as much religion now as before she turned Papist. *Pure and undefiled* is indeed at present almost as scarce among Protestants as Papists, and it is hardly worth while for them any longer to quarrel and dispute about which has the most religion, when neither of them have any to make a boast of.]

AMALGAMATION.

A Baptist Church in N. York, lately under the pastoral care of "Rev."

Isaac Chase, has become a Presbyterian Church, "by the advice and consent of a council of Presbyterian ministers." We should not be surprised if the great body of the Baptists and Episcopalians in these parts ere long follow the example of this church in N. York. Many of the ministers among them, particularly among the Episcopalians, are already as much united with the Presbyterians as the Presbyterians would wish them to be *at present*.—They are the willing and obedient servants of the Presbyterians in all the movements and plans put in operation by the Presbyterians to promote their interest and ascendancy. To approximate any nearer to Presbyterianism at this time, would cause them to be suspected by their brethren, and they would lose their influence among them, and the Presbyterians would thereby be deprived of that advantage from their popularity and influence in those bodies which they desire and expect.

A NEW MEASURE STARTED.

A meeting, principally of Presbyterians, was lately held in this city to get up petitions to Congress "to enact a law prohibiting the transportation and opening of the mails on the Sabbath, throughout the United States." The following are among the transactions of the meeting:—

"*Resolved*, that this meeting view with deep regret the existence of a regulation authorising the transportation and opening of mails on the Sabbath, or Lord's Day; a practice which must ever be deplored by the patriot and christian, as tending to the destruction of the civil and religious institutions of our country.

"*Resolved*, That committees be appointed in the several wards and districts of the city and county, to procure the signatures of the citizens to a memorial, praying for the passage of a law, prohibiting the transportation of the mail, and the opening of post offices on the Sabbath, throughout the United States.

"Whereupon, the several committees were nominated,

"Resolved, That a committee of general superintendence, of ten persons, be appointed to draft and prepare a memorial to Congress, to direct the operations of the ward and district committees, and forward the memorials, when signed, to congress, and to procure the co-operation of suitable persons for the promotion of this object in the different parts of this state."

We learn by the papers that memorials and petitions to congress on this subject, are to be sent from all parts of the country where clerical influence is sufficiently established to procure them. In New York, the Boston Recorder says, "unexpected success attends the application for names, and about *two hundred* persons are engaged in applying for more." The same paper adds: "A memorial will go out this week from Boston, *in all directions*, prepared for signatures." The editors further add: "We lift our feeble voice, to solicit earnest and immediate attention to this subject; to ask that a petition may be prepared in every town, and sent by mail to some member of congress at Washington, with as little delay as possible."

If Congress once begin to listen to the plots and schemes of the clergy, they will soon have their hands full of business, and Congress itself will ere long become a tool for priestcraft to prosecute its plans, establish its authority, and prostrate the rights and liberties of the people, priests excepted. Does any one believe that this move among the Presbyterian clergy originates from any conscientious or religious feelings? Their pompous manner of living, and the high salaries they take for preaching, when they are commanded to preach the gospel freely, forbids the supposition. No; their intention is to obtain a complete ascendancy in this country; they wish to make a beginning; and unless they are promptly met and withstood in their designs, it will soon be too late. Neither voice nor hearing, will dare in a short time, utter itself against their most arrogant assumptions. The progress they have already made with-

in a few years, is without a parallel in history, and the success that will hereafter attend them by means of their numerous Theological Seminaries, and their innumerable societies and agents, bids fair to be increased in a tenfold proportion. Fifteen or twenty years ago, the Presbyterian clergy would no more thought of presenting such a petition to Congress as they are now about to offer, than to request the members to vacate their seats, and give place to an assembly of Presbyterian "Divines." We have endeavoured to discharge our duty, and it remains with the people of this yet comparatively free country, to determine whether they shall preserve the rights left them by their ancestors, or become the slaves and vassals of an arrogant and ambitious priesthood.—All they have to do is to stop giving money for preaching, and priestcraft is at an end, as it was formerly in Virginia, when the glebes of land and 16,000 pounds of tobacco were taken from the church parsons. It would be a much more consistent measure to petition congress to put a stop to paying priests, and have it enacted that inasmuch as Christ has commanded his ministers to preach the gospel freely, no priest should receive a salary for inculcating the duties of christianity.

The Presbyterians are now erecting five large meeting-houses in this city, without, as yet, having congregations to occupy them. They must have high anticipations from some source.

Extract of a letter received from Lockport, New York.

"We were informed by one of the "old line" stage proprietors, that the notorious Josiah Bissel, Jr. (who lately went to Washington to get the carrying of the mail for the new "Pioneer line") represented to the Post Master General, that a majority of the business men and inhabitants of this country did not want a daily mail—or seven days of the week. The consequence has been that a large meeting was held in Rochester on the 10th inst. which passed some strong resolves, touching the General Sabbath Union and this new specimen of

intermeddling and domineering disposition of the clergy among us. What would not these men do, had they power?

"A large meeting was also held here, and another at Lewiston, in both of which resolutions were passed, to respectfully request the P. M. General to continue the mail *daily* as heretofore, &c. &c.

"I am convinced, renewedly, that all that can be done to oppose the spreading power of the clergy should be done, and that quickly—though I think it very favourable to our liberties that they have shewn themselves. We now know where to find them. They are at their old posts, and that is, opposed to liberty and the people's rights."

To the Editor of the Reformer.—By inserting the following poetry, copied from an old paper, you will oblige several of your subscribers, who believe it as applicable to the priesthood now, as at the period it was written.

P.

THE LOUD CALL,

OR THE DISINTERESTED PARSON.

There liv'd a Parson, as we're told,
But when or where we know not,
Who oft his snoring flock would scold,
Threat'ning that they to heaven should go not,

But rather down to hell be hurl'd,
If they would not abjure the world,
And count as dross its filthy mammon, *gold*.

It chanced at length, this goodly wight,
Who stoutly fought the christian fight,
Elsewhere received a *louder call*;
What though the stipend was a *trifle* more?
To one who placed in wealth so little store,

This had no weight, you know, at all!
'Twas not the *cash*—oh! no—

But 'twas "the Lord commanded"—
And though 'twas *hard* to go away,
Should he refuse "the Lord" t' obey,
And be a careless servant branded?

No, sure—so he must go.

The parting Sabbath now arriv'd,
And all his simple flock contriv'd
To hear their priest's farewell:
He ply'd them long in righteous strain,
Bade them from darling sins refrain,
And in sweet concord dwell:
To hate the world, in holy ways be bold,
And shun the soul's seducer, *glit'ring gold*.

The service o'er,
Before the door

The parish gentry gathered round:
Smiling, the good man came among them,
Seiz'd on their offer'd hands, and wrung them.

"A saint on *earth*," the grannies cried,
Then roll'd their eyeballs up, and sigh'd,
And dropp'd their farewell curtsies to the ground.

Behind the rest,
To bid the priest good-bye,
In nature's sooty jacket drest,
Old Cæsar came—a wag, and mighty sly.

Bowing, the *stick of ebony* began
A confab with the gold despising man—

"Ah! how good massa parson do?"

"I hope he fine him berry well."

"Well, Cæsar, well, and how do you?"

"Ah! massa, Cæsar hardly tell;

"Dis good long twenty year,

"Wid you he worship here,

"And now he sorry from you frock you go;"

"Ah! honest Cæsar, yes it must be so;

"I'm sorry, too,

"That I am *forced* away:

"But then, you know, 'twould never do,
"The *Lord's loud call*, for me to disobey."

"Who? massa, who, you say?"

"De Lord call you away?"

"Massa, how many poun a year,

"Do peoples pay for preaching here?"

"Two hundred"—"toder place gib any more?"

"Why—Cæsar—yes, I *think* they offer *four*."

"Ah! massa, may be 'tis de Lord who call,
"But don't you think more loud you let him bawl,

"Aye, call and call till all be blue,

"Fore you come back from *four* to *two*?"

"De Lord, he hollio till he dumb,

"Fore massa parson ebber come"

Mrs. Royall is travelling through the interior of this state, circulating her *Black Book*, and annoying the Missionaries. She speaks of finding "a nest of them and their supporters" at Carlisle, where, she observes, "the Presbyterian clergy rule with absolute sway." She gives a sad description of one priest Duffield in that place, and does not mention in very honourable terms, the Faculty of the College; "not one of whom," she says, "had the courage to look me in the face, excepting Professor Spencer. They flew like traitors, locked themselves up, and all attempts to see them were fruitless. Instead of meeting me like men and furnishing that information which is always furnished me by the Faculty of other colleges in my travels, they hid from me like cowards. If they were doing good what had they to fear?"

She speaks very highly of the German

population of this state, of their well cultivated farms, &c. and says "these farmers are not so priestly as the people of Philadelphia, or the English people, so called. I admire their independence and superior judgment in guarding their purse and their families from those hypocritical swindlers who prowl over the country to obtain money, under pretence of promoting the cause of christianity."

A discourse was lately delivered in this place by *Zelotes Fuller*, on the words, *Isaiah xli. 15*. The discourse has since been printed and is entitled, "The Threshing Instrument." It discloses in clear and forcible language, the designs now in operation in this country, to form a "christian party in politics," or to "unite Church and State," and depicts, in a striking and fearless manner, the consequences and evils that will follow the accomplishment of such an event.

Assassinations in Spain.—"Assassinations in this country," says a late letter, "you know, are frequent. I was assured by officers of high rank in Barcelona, that in the province of Catalonia alone, which is one of the best provinces in Spain, there had been within three years more than 1500 assassinations, of which the law took no notice."

Of what use to the morals of the people are the numerous and well paid priests in that country?

The receipts of the American Board of Commissioners for Foreign Missions, during the year ending August 31, 1828, were 113,891 dollars.

Catholic Missionaries to this country.

"We learn," says the Western Recorder, "by intelligence from New York, that twenty-one Catholic Priests have recently landed there, whose destination is the Valley of the Mississippi; and that the Pope has appropriated, within the year past, for this express object, more than 100,000 dollars."

Remarks on the Sixth Vial, Rev. xvi. 12.

Under the *sixth vial*, the waters of the great River Euphrates are *dried up*. Commentators are mostly agreed, that the River Euphrates here means the present Turkish Empire, and the drying up of its waters, denotes the dissolution and destruction of that kingdom. The expression *drying up*, however, would seem to imply a gradual, and not a sudden decay

and consumption of its authority and existence. The power too mentioned in *Dan. viii. 9-14* and *23-26*, which shall be *broken without hands*, seems to mean Mahometanism, which at present principally exists in the Turkish Empire. If so, neither Russia nor any other nation will destroy that kingdom by any sudden incursion or invasion; though to all human appearance at present, its destruction is on the eve of being accomplished; and is actually to be accomplished under the sixth vial.

But what most concerns us, and all christendom to understand, is the following, mentioned under the sixth vial:—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." It is certain that the whole Christian world, if not the Pagan also, at this time will be put in motion, and be brought forward by the above spirits to a conflict which will be beyond any that has ever yet taken place on the earth. The close of this conflict or battle, will terminate the present order of society, will make an end of the corruptions and evils now in the world, and place every thing on a right footing. Almost every thing indeed that now exists, will at this time be overturned and destroyed, except the small portion of good that may remain, and this will be *very small*; for up to the closing part of this conflict, the great body of mankind, particularly professors, will get worse and worse. Hence they are represented under the judgement of the vials as blaspheming God, and not repenting to give him glory.

Indeed it is expressly declared *that no man will be able to enter into the temple, till the seven plagues of the seven angels are fulfilled*; which must mean that it will be extremely difficult, if not impossible, to attain unto a truly christian state during the period of these judgments. This difficulty is already experienced, and it will be more and more realized. Numbers seem striving to get forward to what is right, and seize upon every system, plan, or way, which promises to advance them to more purity and bring them into an association or community of truly good people—but they experience only disappointment, while they are equally unsuccessful in their endeavours to become right themselves. Many indeed groan as in bondage and are anxious to be delivered from the

painful and trying situation in which they are placed. They see little or no true sincerity, feeling, or friendship among men one towards another. They find almost all destitute of honesty, integrity, and truth: and they are under a necessity to be guarded and suspicious in their dealings with their fellow men, when they would wish to be generous and confiding, in order to prevent themselves and their families from being brought to poverty and ruin.

Such, in short, is now the mass of evil which pervades all classes of society, that a truly honest and upright man is only here and there to be found. And as evil tends to beget evil, nothing but an Almighty hand can arrest the strong current of iniquity which is now pressing with unexampled force against the small portion of good which yet remains. We could wish, most sincerely wish, to see what is good and right speedily spring up and grow with vigour and effect; but we dare not indulge the hope that it will be immediately. Prophecy gives us no warrant for such a hope. We state it with regret; but believe we ought to speak with honesty in the case.

It is, moreover, principally those only, who are now looked upon as nothing, that will become the true Israel of God when the Lord does again revive his work in the earth; even as it was at the coming of Christ, when the *first* in point of outward profession, were the *last* in respect to any real excellency of character, and the *last* or least in the opinion and esteem of the professedly righteous, were the *first* to receive and come into the kingdom of righteousness.

But how exceedingly difficult it is to advance beyond the line of those with whom we are surrounded, and particularly beyond those who are considered as spiritual guides and examples for others. Every one must take heed for himself, and regard for himself the admonition given under the *sixth Vial* when the three unclean spirits go forth; "Blessed is he that watcheth, and keepeth his garments," &c. The words plainly imply that at this time there will be the greatest danger of being deprived of all that righteousness and goodness we ought to possess, and which when deprived of, we are a loathing and disgrace among even those who are as bad as ourselves. To conclude, we are drawing near to a perilous and important time, and may expect such events, conflicts, and trials as have not been experienced since the gospel was first declared among men.

The following lines were received a few days since through the medium of the Post Office, enclosing a five dollar note:—

"The enclosed note is from a friend who wishes to contribute his mite to aid you in conducting your valuable work, the *Reformer*."

It appears from the post-mark, that the letter was deposited in the Post Office of this city, and the hand writing is unknown. We regret that our benefactor who has expressed his regard for our labours in such unequivocal language, has left us no clue to ascertain his name or residence, that we might in return present him with some of our bound volumes, in order that he might, by loaning them to his neighbours, become a co-labourer in the cause we are engaged in. We hope he will yet consent to do this.

A correspondent of the *London Record* names it as a serious injury to the cause of the Bible Society, that persons are sometimes employed as Agents, Chairmen of the meetings, &c. who are not persons of sound moral principles and conduct.—*Boston Recorder*.

It is stated in an English paper, that the "enthronement" of the Archbishop of Canterbury always takes place by *proxy*; because, to go through this ceremony in person, would cost the primate 30,000 pounds sterling, or 133,333 dollars! What degeneracy and departure from the simplicity of the gospel. M.

Emoluments of Office in Great Britain.—A late paper states that the lord chancellor receives \$66,000 per annum; attorney general 44,000; solicitor general 35,000; master of the rolls 31,000; commander in chief of the army 31,000; foreign and home secretaries 26,000 each; lord high admiral, master of the horse, and first commissioner of the treasury 22,000 each; lord chamberlain and chancellor of the exchequer 17,000 each; lord lieutenant of Ireland 133,000; lord chancellor in Ireland 35,000.

I never knew a really good man, who ever pretended to be good. Where a man is really good, there is no need of pretence.—*Spirit of the Pilgrims*.

The *Reformer* is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.